CHRISTIAN STATESMAN

Vol LXXI PITTSBURGH, PA., DECEMBER, 1937 No. 4

World Leadership

WM. PARSONS, D.D.

THERE never was an age that needed moral and spiritual leadership more than the present. The tremendous resurgence of Satanic power in anti-Christian theologies and religions; the stupendous growth of secular nationalism, that First beast of Rev. 13; the almost equal development of the spirit of domination in Christian ecclestical organizations; coupled with the confusion (which arises from the pouring out of the judgments of God upon rebellious nations,) which judgments have resulted in the social upheavals, the wars, revolutions, and massacres among the nations; all leave the mind of the average Christian, confused, baffled, and wistfully longing for some clear prophet's word that will make plain the meaning of it all and the course the Christian should take.

> Jesus Christ—is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.
> I Peter 3:22

There have emerged two aspirants for this world leadership in moral and spiritual concerns. The first is Rome. The second and more recent is the World's Federation of Protestant Churches which is the outgrowth of the Oxford and Edinburg Conferences. The National Reform Association and the Christian Statesman are directly concerned with one of the deliverances of the Oxford Conference, as it concerns the problem of a nation's authority. We quote:

"We recognize the state, as being in its own sphere the highest authority. It has the God-given aim in that sphere to uphold law and order and to minister to the life of the people. But as all authority is from God the state stands under his judgment. God is himself the source of justice, of which the state is not lord but servant.

The Christian can acknowledge no ultimate authority but God. His loyalty to the state is part of his loyalty to God and must never usurp the place of that primary and absolute loyalty."

Our first reaction to this was that it would have been a fine deliverance of a conference of prophets during the reign of king Uzziah. It is good theism but very incomplete Christianity. There is no mention in it of Christ and His authority, how that is to be asserted or how He is to be recognized. Yet these facts are the heart of social Christianity.

A second, recent affirmation on this subject was broadcast on the air on Sunday, Oct. 31 by the Rev. Wilfred Parsons, S. J. in which he boldly affirmed the supreme authority of Jesus.

"He (Jesus) was born king of the world in a sense that is not true of any other ruler that ever lived. His is the primal and original right. His rule is based on actual ownership. What right has any ruler to think that the authority which he holds for a little brief space is his for himself alone. We the subjects or the citizens of the states of the world, do not pay the rulers homage or obedience for themselves alone, but only because we see in them the supreme authority of Christ."

However we may differ from this speaker as to the descent of this authority, he here proclaims boldly one of the vital doctrines of Christianity which the former utterance

(Continued on Page 8)

Our Moral Problems In Civil Government

WM. PARSONS, D.D.

If you have never undertaken to estimate the number and magnitude of the governmental problems that are urged upon the American people for immediate solution, try it some day. One of the great surprises of life is awaiting you. How any man could have assembled them all into one program of reform is amazing in itself. That any man would expect a solution for them all from his own thinking, within a decade, even with hundreds of hired brains to assist him, is a problem in psychology as baffling and stupendous as any one can imagine. Yet such is the condition in which we find ourselves as a nation today.

It is such situations which destroy democratic forms of government, and develop dictators. The average man in the street, on the farm, or the woman in the home throw up their hands in dismay when confronted by this mass of perplexities. Then when a popular leader arises with a catchy slogan, who assures them that he will lead them out of the maze and onto the highway of progress, if only they will give him the power and follow him, they overwhelmingly give him the power. Then they awake very soon to the fact that they have no rights that any one is bound to respect, either natural, constitutional, economic, social or political or religious. Germany is just now awakening to this fact.

There is however one class of problems in government that God in his Word has kept before the minds of believers in Christ and His reign on earth, in every generation. Just now God is pressing them upon the present generation in spite of the dense secularism of the age. These are its moral problems. In hope that it may be of some use in helping to create a perspective for the confused common citizen and become a means of helping him to discern between the abiding and the ephemeral, the real and the artificial in civic problems I am enumerating six of these moral problems.

Who is Supreme

The first and foremost is the problem of authority. Who is and whom shall we recognize as the supreme law giver of the United States? Twenty-five years ago Prof. Cramb in his Oxford lectures said the choice of the world was "Corsica or Galilee". Today the choice is Machiaveli or Christ. There is an eternal right and an eternal wrong in morality whether of individuals or governments. Christ has given us the vision of that eternal right. The plea of gray morals is just the hideout of the snivelling traitor to the right. There is but one safe path for the nation, that is the right as Christ reveals it. Consequently the most vital question a citizen can ask concerning the policies of his government is, "Do they lie level with the ethics of Christ?" Whom shall we obey and whom shall we insist that our governing citizens shall obey? Shall it be Christ or human wisdom, cintrolled by expediency. As we answer that we shall succeed in progressive prosperity or perish as a free government.

Perjury

The second great moral problem is to restore again the sense of obligation to the civil oath. The consciousness of this obligation has largely faded out. Its sanctity has departed. It has been declared by legal authority in recent years that there is not a sharply contested murder case ever comes before our courts but that it is shot through with perjury. The same thing is true with liquor cases, corporation cases and all sorts of criminal cases.

Read Art. I, Sec. VI, Paragraph 2 of the Constitution. Then go to your Congressional Record and note the fact that Senator Hugo Black was a member when the bill passed granting voluntary retirement at seventy to justices of the Supreme Court with a pension of $20,000 per annum. That is a considerable emolument for the office. Every one who touched this case, from the President, through the Senate and the Supreme Court had sworn an oath before God to uphold the Constitution and conduct the government in accordance with it. Yet none seemed to be conscious of this evident departure from the provisions of the fundamental law.

About the rarest thing before our courts is a prosecution for perjury. Many juries would be surprised were they charged with perjury when they acquit a criminal in spite of the law and the evidence, simply because they do not like the law. They would be indignant were they told that they had incurred the pains of hell by this act because God has declared that He "will not hold him guiltless that taketh His name in vain." The outstanding moral problem of civil government is to restore this sense of obligation to obey an oath. It is one of the most important safeguards of our liberties and rights.

Exploitation of Vices

The third great problem of morals that is before us is expressed in this question; shall the government exploit the vices of its people for the sake of revenue and because the people complain less about this form of taxation than any other? It is more than the problem which confronted Moses in the the matter of divorce, when he went beyond the ideal of God, because of the hardness of the hearts of the people. It is a long down hill road from the wilderness of Para to Nevada. Laws must grow out of the hearts of the people, the lawyers tell us. Moses seems to have acted upon that principle. But "a new law came when Christ came". His ideal of the law is that it should be the exponent of the ideal of God.

If a government is so blind that it cannot see the right, or so weak that it cannot do the right, or so timid that it dare not try, the farthest it can cover itself with the example of Moses is to regulate the evil as strictly as possible. But it is a tremendous plunge beyond this, into the abyss of infamy, to make vice of any sort its accredited tax gatherer. Yet that is what the majority of our people seem to approve in the matter of the liquor traffic, easy divorce, and many forms of gambling. Some even advocate the addition of state lotteries, prostitution and racketeering to this list. What shall we do about it? Simply assert the obligation of the government to protect the people against the activities of the panders to vice of every description. That means, stand for the principle of prohibition applied to all who minister to the vices of the people for gain. Add to this a stern refusal to use such panderers as our tax gatherers.

Governmental Honesty

The fourth outstanding moral problem in government is to make our government honest in its dealings with its citizens. Until recent years, government contracts, whether treaties, contracts for service, currency, bonds or pensions, have been considered moral obligations based on the eternal law, "Thou shalt not steal". Such is no longer the case. Treaties are sacred so long as they lay no unusual burdens upon the nations. Contracts are subject to arbitrary nullification. The gold clause in currency and bonds is so much wasted printer's ink. Millions collected for pension reserves are, by the ledgerdmain of the law, turned

(Continued on Page 4)

The United States and the Sino-Japanese Conflict

R. H. Martin

Japan's brutal war of aggression upon China is the greatest international crime of the world today. The guilt of this wholly unjustifiable war is Japan's. China has her sins but among them is not that of aggressive warfare against other nations. Throughout the centuries she has been an inherently peaceable nation. Her purpose is clearly to subjugate and exploit a peaceable nation.

What should be the attitude of the United States toward this war?

Nations are social persons, under the same moral laws as individual persons, having the same obligations to deal justly with each other and help each other in time of need as individuals. About seventy of these social personalities make up our world today. Among these the United States is one of the greatest and most powerful. We are a democratic nation. We love liberty; we prize freedom. We are a people of deep humanitarian instincts with a love of justice. Besides we call ourselves a Christian nation. We should act as a Christian people and nation toward China and Japan in this conflict.

For the most part our attitude in the past toward China has been Christian.

1. For many years our people have carried on a great humanitarian, Christian effort in China. Thousands of American missionaries, educators and scientists have gone to give their lives to help the Chinese people. American money has built churches, schools, hospitals in every part of China.

2. When some forty years ago a scramble began among western nations to divide up the territory of China, our government succeeded in putting a stop to it by pledging these nations to an "Open Door" policy toward China. Later this policy was embodied in the "Nine-Power Treaty", signed by all these nations and by Japan and the United States. The signatory nations agreed:

1. To respect the independence and territorial and administrative integrity of China.

2. To provide the fullest opportunity to China to develop a stable government.

3. To maintain equal opportunity for the commerce and industry of all nations throughout the territory of China.

4. To refrain from taking advantage of conditions in China in order to seek special rights which would abridge the rights of other States.

As a result of this treaty, for ten years China remained in undisturbed possession of her territory. Japan for this period under the leadership of liberal statesmen was faithful to her treaty obligations. Then the militarists came into control of the Japanese government. In 1931 the Japanese army seized Manchuria and tore away from China possessions with a population of 30,000,000.

By a campaign of terrorism in which they assassinated liberal Japanese government officials, these militarists strengthened their hold on their government. Then came the Fascist dictators of Germany and Italy, carrying through coups in the Rhineland, Ethiopia, and Spain in utter disregard of treaty obligations. In the presence of these lawless acts the great democracies were strangely inactive. The militaristic leaders of Japan, encouraged by this situation, strike again in the present war of exploitation of China.

Having acted the part of a Christian toward China in the past shall we desert her in her present great need? Every Christian and humanitarian instinct of the American people and nation answers, no.

But how can America meet this situation in a Christian way?

A. Certainly not by her ostrich-like policy of isolation, nor by our neutrality legislation which "attempts to impose a dead level of neutral conduct on the part of our government" between an aggressor nation and its innocent victim. Peace at any price is not Christian. Christianity, puts righteousness first, peace afterward. When Satan made war upon the human race God did not build a wall of isolation around heaven. He sent His Son into this strife-torn world. The Incarnation was an invasion of this earth by heaven on a mission of righteousness and peace. Isolationism is a denial of the Christian doctrine that we are our brother's keeper. It brings upon us the condemnation of the priest and Levite who passed by on the other side. Shall Christian America pass by and let godless Communistic Russia be the good Samaritan to stricken, bleeding China?

Nor will this policy keep us out of war. There is no longer any security against war in the world. We are more likely to be drawn into war by an isolationist-neutrality policy than by doing our Christian duty to uphold righteousness and peace in the world.

B. Neither is military intervention on the side of China the Christian way for America to meet this situation. We can meet our Christian obligation to China without sending armies to the Far East. China can be saved by her own brave soldiers. We need not debate with our pacifist friends in this particular situation whether war is ever right. We are against the United States making war upon Japan.

C. We should pronounce moral condemnation upon Japan for this unrighteous war. Let Christian people do this from pulpit and platform. Let the American government do it. Such judgments are not futile. They mold public sentiment throughout the world.

D. Let this moral condemnation be implemented by an economic withdrawal from Japan both by the Christian people of America and the American government.

America is in this war, actively supporting Japan in her invasion of China, by our trade with Japan. Japan must pay for this war out of her trade and when we trade with Japan we are giving her support necessary to win this war. Japan is peculiarly dependent on outside nations for the raw materials from which to manufacture munitions. She has no supplies of rubber whatsoever, practically no oil, almost no cotton, and very little iron ore. For these necessary commodities her principal sources are the United States and Great Britain. Cut off these supplies and it is doubtful whether Japan could long continue this war. Talk about American neutrality! We are in this war, part and parcel of it, on the side of Japan by supplying her with the munitions of warfare. Our hands are stained with the blood of the Chinese people.

Let us also stop buying Japanese goods. Sixty-five percent of Japan's export trade goes to the United States and Great Britain. Should these two democratic nations withdraw economic support of Japan, this war will collapse. The major responsibility for its continuance must therefore rest upon our nation and Great Britain.

If it be objected that this economical withdrawal will reach unfavorably upon certain industries in our own country, this is true. We can not expect to advance the great cause of world righteousness and peace without sacrifice. This is what makes the method Christian. The government might well subsidize, the industries that would be hit hardest. In the long run America will not lose by this policy for if Japan wins this war of exploitation of China she will get her supplies of oil, iron ore from China.

THE CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science

Official Organ of

THE NATIONAL REFORM ASS'N

An organization of Christian citizens founded in 1863

Published Quarterly

March, June, September, December.
at the Association's Headquarters,
209 Ninth St., Pittsburgh, Pa.
R. H. MARTIN, Editor-in-Chief
WM. PARSONS, Associate Editor

Rates, $1.00 the year, payable in advance.

Entered as Second Class Matter, July 30, 1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.

NEW YEAR'S GREETING

To our readers, the members and friends of The National Reform Association, The Christian Statesman extends greetings and best wishes for the New Year. May it be a year in which we shall witness a great "increase of His (Christ's) government and peace" in the world. Isaiah 9:6, 7. To this end, with renewed courage, let us labor and pray.

1,000 PENNSYLVANIA MUNICIPALITIES VOTE DRY ON LIQUOR, BEER

Since repeal, under local option laws, the electors of 471 municipalities (townships and boroughs) in Pennsylvania have voted out hard liquors and the electors of 472 municipalities have voted out beer. The above does not include the municipalities of Union County all of which voted out liquor in 1934. 340 municipalities in 46 counties have voted out both hard liquors and beer.

The number of municipalities voting out hard liquors and beer and the years in which the vote was taken follow:

Hard Liquors

	Municipalities
1934	207
1935	155
1936	24
1937	85
Total	471

Beer

	Municipalities
1933	202
1934	none
1935	165
1936	5
1937	100
Total	472

DR. HUTCHISON'S DEATH

With sorrow we record the sudden death of Dr. R. A. Hutchison, a long time friend of The National Reform Association and member of its Board of Directors, on December 11th.

On December 7th, Dr. Hutchison attended the annual meeting of The National Reform Association apparently in good health. He presented and discussed a program of action to meet the liquor situation and with Mrs. Hutchison attended the evening dinner and conference of the Association. Three days later, in his office he was stricken with a heart attack, removed to the Presbyterian Hospital where he passed to his rest on the following day.

In his death The National Reform Association has suffered a real loss. For many years he had been deeply interested in the cause of National Reform. We often went to him for counsel. He was a faithful attendant at the Association's Board meetings. He spoke on the Association's platform. He gave of his time and means to further this cause. We will greatly miss him. We extend to his wife and family our sincere sympathy. Our Board of Directors has not been able to meet since his death. At their first meeting suitable action will be taken and a more extended account of Dr. Hutchison's life and contribution to the National Reform cause will appear in the next issue of The Christian Statesman.

Including the municipalities in Union County voting out liquor, a total of about 1,000 municipalities in Pennsylvania have voted dry on hard liquors or beer since repeal. This is more dry territory in Pennsylvania than existed under the Brooks High License Law before prohibition.

Government Liquor

We are informed that certain church leaders are proposing as a solution of the liquor problem the elimination of all private profit from the liquor industry, which means the taking over of the liquor business by the government and making of it an absolute government monopoly. This is the reason the recent National Temperance and Prohibition Council at its meeting in Washington gave attention to this subject and expressed its conviction in opposition to this proposal in the declaration found in this issue of The Christian Statesman on page 7. We ask of our readers a careful reading of this declaration.

Our Sabbath Program

Our limited space will not permit a detailed statement of the progress being made in the carrying forward of this program as outlined in former issues of this paper. Suffice it to say the program is being carried forward aggressively. 15,000 copies of a second edition of "Six Studies on the Day" have been published and are being judiciously distributed among leaders in the carrying forward of this educational program. The Lord's Day Alliance of the United States is taking 1,000 copies of this book and distributing it. Other organizations contemplate taking a like number.

OUR MORAL PROBLEMS

(Continued from Page 2)

into the national treasury for current expenses and extravagances, while no pensions have yet been paid. The problem is how to get back to common honesty in governmental dealings. It may be hard on some economic experiments so to do, but it will clear the atmosphere.

Protection of Rights

The fifth of these moral problems is how to protect every man in his right to work. His right to "life, liberty and the pursuit of happiness" depends upon his right to work and the maintenance of this right by the government against all aggressors. Black listing, the closed shop, compulsory unionism, class wars, racketeering and political poltroonery are all threatening the general enjoyment of this right.

Whet shall we do? The answer is, assert this right as one of the fundamental natural rights for which we are ready to fight and die if need be. Assert it against all black listing corporations, against all over reaching labor unions, against all racketeers who demand tribute for the exercise of this right, against the truckling politicians and even against public sentiment if need be, when it is misled. Assert it in the name of Him who said that justice was the foundation of His throne, that oppressors are an abomination to Him and that man is more than a sheep. Make it a matter of morals as well as economics and politics.

Access to the Truth

The sixth of these moral problems is to keep open the channels of knowledge and keep them free from the poison of half truths and the discoloration of interpretation. This may be put in another form as the right of the people to the truth. At the present time propaganda has become the chief instrument by which dictators gain their thrones and keep them. Even our own government maintains a host of publicity agents whose business it is to make the people see things as the government wishes them to be seen. So the channels of knowledge are clogged with half truths, colored facts, twisted deductions, perverted inferences, all dressed up in the garb of plausibility and paid for by the people who are deceived by them. It is not the purpose of these hand-outs to enlighten the people but to lead them to think as the government wishes them to think. Basically it is the meanest type of lying that has ever been perpetrated upon mankind. It poisons the wells of knowledge in the interest of ends that the people would repudiate if they understood them. It is bad enough when vice lords, corporations and the liquor traffic engage in this wholesale wresting of the truth, but when the government spends the people's money to lead them astray that reaches the depth of infamy.

In solving this problem the people should strike in three directions: First, against the monopoly of chain papers and radios. The extension and application of the anti-monopoly law is the only course here. Second, strike at the practice of the newspapers accepting such hand-outs and publishing them as news. The boycott is the only weapon here. Refuse to subscribe or advertise in such papers. The third is impeachment or dismissal proceedings against every government official who spends the public money to distribute such white-wash stuff.

The devotion of even a considerable number of our citizens to the solution of these moral problems will accomplish four distinct ends. Such devotion will set up the Christian standard of right. Under the measurement of this standard, unfair practices, immoral objectives, and vicious means will be revealed for what they really are.

It will eliminate from the whole complex situation many of the artificial problems which are hatched from Karl Marx. It will eliminate those which grow out of class war, special privilege and exploitation.

In solving these moral problems many of the social and economic problems will solve themselves. He that is willing to do right shall know, is both a law of God and the experience of the race.

We can hope for the blessing upon our nation of Him to whom all authority in heaven and on earth has been given, if we so devote ourselves. With our present national attitude toward all moral problems in government, we can only reasonably anticipate His judgments, not His support. We can never be sure of permanent peace, prosperity and progress in social and civil life without His favor. Righteousness in purpose and endeavor is the only method of securing that favor.

National Anti-Liquor Anvertising Campaign

R. H. Martin

President, National Temperance and Prohibition Council

The Annual Conference of the National Temperance and Prohibition Council was held in the Methodist Building, Washington, D. C., December 8 and 9, 1937. Various aspects of the liquor problem were discussed and the conclusions arrived at were embodied in the Findings of the Conference. Two matters receiving special attention were the "Beer Propaganda" and a proposal said to be advanced by some religious leaders to solve the liquor problem by removing the private profit motive through a government monopoly of the manufacture and sale of intoxicating beverages. This proposal was condemned in an extended declaration by the Conference found elsewhere in this issue of The Christian Statesman under the title "Government Liquor Monopoly."

The Conference unanimously decided upon a single project, for united, cooperative effort by all its constituent members for this coming year: namely, the suppressing of the advertising of all intoxicating beverages including beer.

Efforts to this end are to be directed chiefly against the advertising of liquors over the radio, in newspapers and magazines. These efforts to include (a) protests by individuals and groups, by letter, petition, or personal call, upon newspaper and magazine editors, radio officials. (b) Work on behalf of the enactment of laws to prohibit the advertising of intoxicating beverages, particularly to secure the enactment into law of the Culkin-Capper Bills before United States Congress to prohibit the advertising in interstate commerce of intoxicating beverages including beer. The Capper Bill is Senate Bill No. 1369. The corresponding bill in the House is the Culkin Bill, H. R. No. 4738. These bills would prohibit liquor advertising over the radio, in magazines, newspapers, etc. Representative Culkin has also introduced a bill in the House to prohibit advertising of both fermented and distilled liquors over the radio only. Senator Capper will introduce a like bill in the Senate.

The Council appointed the following Committee to outline this program in detail and instructed the Committee to give all diligence to the carrying out of the program through the organizations of the Conference and all other organizations or groups willing to cooperate:

R. H. Martin, President of The National Reform Association, 209 Ninth Street, Pittsburgh, Pa., Chairman; Dr. Ida B. Wise Smith, President, National W.C.T.U., Evanston, Illinois; Dr. Izora Scott, Legislative Superintendent, National W.C.T.U., Methodist Building, Washington, D. C.; Edward B. Dunford, legal counsel, Anti-Saloon League of America, 131 B Street, S.E., Washington, D. C.; Charles R. Jones, Executive Secretary, Business Men's Research Foundation, 111 W. Jackson Bldg., Chicago, Illinois; and Dr. D. Stewart Patterson Promotion Secretary of the Methodist Episcopal Board of Temperance and Public Morals, Methodist Building, Washington, D. C.

At this writing the Committee has not been able to outline the program more definitely than as above but will soon do so. The writer will welcome suggestions from any source both as to what should be included in the program and as to the best methods of executing it, and is confident the other members of the Committee will be glad to receive suggestions. Fuller information both as to program and the most effective methods of executing it will be given as soon as possible.

In the meantime, interested persons and groups in local communities, even in states, can get together and begin by making their protest to newspapers, magazines and radios advertising poisonious alcoholic beverages.

Remember, the suppressing of liquor advertising is the one project the National Temperance organizations of the country, some twenty-five in number, have decided to join hands in promoting throughout the year 1938.

To shut off the advertising of intoxicating liquors is a stupendous undertaking. Impossible for any one organization! But with all the forces and organizations opposed to liquor uniting in cooperative effort, it can be done.

Association Activities

On World's Temperance Sabbath, October 31st, about 15,000 copies of the Association's four page leaflet showing that Allegheny Countians (Pittsburgh and suburbs) spent $64,000,000 for the purchase of intoxicating liquors, an average of $47.00 for every man, woman and child in the county, were distributed in Bible classes, and churches throughout the county.

The Synod of the Reformed Presbyterian Church recommends that its congregations take an offering for the work of The National Reform Association on or about the first Sabbath of November each year. In connection with the taking of this offering, Dr. Martin has been speaking recently in a number of the congregations of this church, giving messages on various phases of National Reform such as the Sabbath, International Peace, and presenting the work of the Association. Among those in which he has spoken are the following: The Central-Pittsburgh, Allegheny and Wilkinsburg of Pittsburgh; the First and Third of Philadelphia, Second and Third of New York; Montclair, New Jersey, uniting with the Swedish Lutheran Church; Birmingham, Michigan; Geneva at Beaver Falls, Pa.; New Concord, Ohio; and White Cottage, Ohio. While at Birmingham, Michigan, he addressed the Ministerial Association of Pontiac on "Jesus' Challenge to Religious Leaders to Recover His Day" and on Sabbath evening addressed a union service in which four United Presbyterian congregations of Pontiac united.

Immediately upon the close of the Annual Meeting of The National Reform Association, the President of the Association, left Pittsburgh for Washington, D. C., to represent the Association at the annual meeting of the National Temperance and Prohibition Council held on December 8 and 9, and to attend the annual meeting of the International Reform Federation of Washington, D. C., of which he is a Director, on December 19th. At the meeting of the National Temperance and Prohibition Council the President of our Association, Dr. Martin, was elected President of the Council for this coming year, and also made chairman of a committee to carry forward a united effort by all the organizations of the Council against the advertisement of intoxicating liquors in newspapers, magazines and over the radio, account of which is given elsewhere in The Christian Statesman. That our readers may have more definite information about this Council we give the list of its officers and executive committee members.

Officers: President, R. H. Martin, The National Reform Association; Vice Presidents, C. R. Jones, American Business Men's Research Foundation, O. R. Miller, National Civic League, and Clinton N. Howard, International Reform Federation; Secretary, Edward B. Dunford, Anti-Saloon League; Treasurer, Dr. Izora Scott, National W.C.T.U.

The above officers with the following are the Executive Committee: Dr. Andrew Wilson and G. W. Crabbe of the Anti-Saloon League; Dr. Ernest H. Cherrington and Dr. D. Stewart Patterson of the Methodist Episcopal Board of Temperance and Public Morals; Dr. D. Leigh Colvin and Edward Blake of the Prohibition Party; Dr. Ida B. Wise Smith, National W.C.T.U.; Dr. C. J. Turck of the Department of Social Education and Action of Board of Christian Education of Presbyterian Church, U.S.A.; and Dr. Arthur J. Barton of the Social Welfare Department of the Southern Baptist Church.

In addition to the above named organizations there are some fifteen or more member organizations in the Council complete list of which we do not have. Among these are the Temperance or Social Service Department of the Disciples of Christ; Southern Methodist Episcopal Church; Northern Baptist Church; United Presbyterian Church; Friend's Church; Unitarian Church; The Rechabites; and Conference of Temperance organizations in Illinois and in Connecticut.

Rev. H. B. Mansell, Chairman of the Field Department of The National Reform Association, is active in his community carrying forward the cause of reform. He is assisting in arranging a Conference of the Epworth League Societies of the Methodist Episcopal Church in Johnstown, Pennsylvania, on January 21st and 22nd. He has secured for Dr. Martin a place on this conference on Saturday afternoon, January 22nd to discuss "The Challenge of Christ to a Right Use of His Day." Dr. Mansell will also address the Conference on Saturday evening on "What Shall I Do with Christ's Challenge."

ANNUAL MEETING OF THE NATIONAL REFORM ASSOCIATION

The seventy-fourth annual meeting of The National Reform Association was held in Pittsburgh, Pennsylvania, on Tuesday, December 7th—the afternoon session in the First Presbyterian Church, the evening dinner and session in the Congress of Clubs. Although the weather was unfavorable, there was a good attendance. A deep interest was manifested. It was regarded as the best annual meeting in years.

Dr. Hugh Leith, first vice president, presided at the afternoon session. The devotional period was conducted by Rev. R. W. Redpath, secretary of the Association. Dr. Clarence Edward Macartney, pastor of the First Presbyterian Church was to have spoken at the afternoon session on "Shall We Let the Sabbath Go?" Unfortunately he had to conduct the funeral service of a member of his own congregation at this hour and could not be present. Dr. Martin, president of The National Reform Association, substituted for him. In his message he outlined an educational program for Sabbath recovery which is being carried forward by the Association. Dr. R. A. Hutchison, whose death four days later is noted in this issue, presented and discussed a program to meet the liquor situation, which was also adopted.

At the evening dinner more than one hundred devoted friends of our cause gathered about the tables to partake of a fine turkey dinner, enjoy the fellowship of kindred spirits and hear a great message from the speaker of the evening. The toastmaster, Dr. Louis H. Evans, pastor of the Third Presbyterian Church, Pittsburgh, is the successor of Dr. W. L. McEwan who, for many years and until his death this fall, was an honorary vice president of the Association. Dr. Evans' brief remarks and introductions fitted in admirably with the spirit of the meeting.

Rev. W. L. Mudge, secretary of the Pennsylvania Council of Churches, who was present and participated in the discussions of the afternoon session, was introduced and brought the congratulations of the Council of Churches, commended our Association for its work and stressed the value of cooperation in the field of Christian effort. Mrs. A. F. Leonhard, president of the Allegheny County W.C.T.U., was also introduced and spoke briefly on the liquor situation. Following this Dr. Evans introduced the speaker of the evening, Rev. J. C. Broomfield, D.D., of Fairmont, West Virginia. Dr. Broomfield is a man of deep conviction, broad vision, and wide experience in many fields of Christian service. For eight years Dr. Broomfield was the President of the General Conference of the Methodist Protestant Church. He was a

delegate this past summer to the Oxford Conference. He has the National Reform background. For a number of years he has been an honorary vice president of our Association and at this annual meeting was elected to the Board of Directors. His message on "The New Challenge and the Old Response," was of a very high order. A resume of his address is found elsewhere in this issue.

Business Session

At the business session in the afternoon reports of the work accomplished during the past year were made by the Publication, Field, Finance and Administration Departments, the Treasurer and President of the Association, and the Secretary of the Board of Directors. The Department of Publication reported the total number of pages of literature published during the year to be 1,755,000. Included in this was the 15,000 copies of a second edition of "Six Studies on the Day." The Field Department reported that ten speakers had given messages on the National Reform platform in seven states. Also that the Association had conducted two summer conferences and was on the program of two other summer conferences.

The president's report briefly summarized the work of the past year and outlined the program for the coming year.

The treasurer's report showed that all bills incurred during the year were paid and that $5,000.00 of the $10,000.00 which the Board of Directors has undertaken to raise to carry forward its Sabbath program had been secured.

The following were reelected to the Board of Directors for a term of three years: Rev. A. R. Robinson, D.D., Pastor of the Sixth United Presbyterian Church, Pittsburgh and Rev. R. A. Hutchison, D.D., LL.D., Secretary, Board of American Missions, United Presbyterian Church, Pittsburgh; Mr. S. K. Cunningham and Mr. Frank H. Davis of Pittsburgh; Rev. W. Wofford T. Duncan, D.D., LL.D., Pastor, Lakewood Methodist Episcopal Church, Lakewood, Cleveland, Ohio; Rev. Ross M. Haverfield, Pastor, First Presbyterian Church, Monongahela, Pennsylvania; Rev. J. S. Martin, D.D., Beaver Falls, Pennsylvania; and President W. A. Ganfield of Carroll College, Waukesha, Wisconsin. New members elected to the Board were: Rev. J. C. Broomfield, D.D., Pastor, Methodist Protestant Temple, Fairmont, W. Va., and Rev. T. LeRoy Hooper, President of the Pittsburgh Conference of the Methodist Protestant Church.

Government Liquor Monopoly

(See editorial, Page 4)

The proposal to promote temperance by taking the private profit out of the liquor business through government monopoly of its manufacture and sale is fraught with more potential social, civic and economic evils than any other method yet devised. Inherent in it is the vice of any permissive liquor law, namely, making available narcotic alcoholic beverages, with their attendant evils. Added to this is the lure of respectability through government ownership and operation.

Instead of eliminating the profit motive from liquor transactions, the profit incentive is transferred from a few individuals engaged in private liquor enterprise to every citizen. The desire to promote social progress through the development of temperance is pitted against the desire to lighten the tax load through government liquor profits. Every citizen who pays taxes becomes a shareholder in the public liquor sale, and in the last analysis, every citizen does pay taxes.

Profits multiplied by self-interest in government manufacture and sale of liquor would tend to subsidize civic agencies, including schools as well as administrative and legislative departments, thereby tending to retard, pervert and even prevent genuine temperance education. Any added impediment to educational processes will only delay the ultimate solution of the alcohol problem. The opiate of pecuniary interest would tend to deter both officers and citizens from active opposition to what is generally recognized as an anti-social trade; one which the courts, because of its character and effects, have held to exist by sufferance only, there being no inherent right of a citizen to manufacture and sell liquor as other commodities are manufactured and sold.

A government charged with operating a liquor monopoly would be obliged to defend itself against the evils of its own operations. The desire for perpetuation in office would tend to make every official an advocate, defender and supporter of the plan. There would be constant temptation to utilize liquor patronage and liquor profits for political advantage.

No such system can deal with the evils to the consumer unless it also includes licensing drinkers under some form of permit. Such regimentation of the individual would prove more irksome to the drinker than prohibition, while the drinker who could not get a permit would buy from the bootlegger. It would have all the evils inherent in other liquor systems and create new ones. If a liquor monopoly were to be established in an era of unprecedented national debt the growing demand for government expenditures, the temptation to operate it for the sake of profit would be too great to be resisted by any Administration faced with the necessity of raising increasingly greater revenues. For the government to compete for the purchasing power of the earnings of its citizens by manufacturing and selling a harmful commodity like liquor in competition with the products of the business man would be increasingly disastrous to all general business.

Government monopoly involves elements which will not permit successful operation among a mixed people under our form of popular government. It would set up a motivation destructive of the spirit of democratic institutions, and would unquestionably be a long stride toward a totalitarian state built upon the weaknesses and vices of its people.

Most churches have opposed the liquor business because the social consequences were deemed to make its sale a moral issue. Government sale will not change the nature of alcoholic beverages nor alter the avarice of humanity by making the commerce a collective enterprise. Until it can be demonstrated that liquor itself has changed, there is no merit in a government monopoly plan which would justify those churches in reversing their position and declaring that to be moral which they have long insisted is immoral.

No evidence is yet available from the various states now experimenting with state monopoly of sale to show that "government rum" or liquor sold at state stores is less harmful than that sold by other legalized dealers, nor that statistics with respect to crime, insanity, or poverty show better conditions in such states than in the ones where liquor is licensed as a private enterprise. The liquor business, of all possible undertakings, is most unsuited for a venture in government monopoly.

We, therefore, oppose government monopoly as well as license, and favor a campaign of education accompanied by the enactment of restrictive and prohibitory measures for the purpose of diminishing progressively the demand for alcoholic beverages, instead of a policy designed to make commerce in liquor respectable, give it a legal status, tend to perpetuate it through large investment of government capital, and numb the public conscience by means of social convention and government sanction.

THE NEW CHALLENGE AND OLD RESPONSE

REV. J. C. BROOMFIELD, D.D.,
Fairmont, West Virginia

(Synopsis of address delivered at Annual Meeting of The National Reform Association, December 7, 1937)

The need of today is for a sane interpretation of the period through which we are passing.

That the times are strange and confusing and revealing none will deny. They are strange in their backslidden idealism, in their receding public morals, and in the apparent deadening of the public conscience.

A few years ago we dreamed of a saloonless nation, and of a warless world. We rejoiced in the prospect of an international brotherhood, such as Burns must have had in mind when he sang:

"Then let us pray that come it may,
As come it will for a' that,
That man to man the world o'er
Shall brothers be and a' that."

We have had a rude awakening.

As to a saloonless nation—I could wish the old saloon was back; it would be an improvement over what we now have. Instead of a warless world, we have nations armed to the teeth, and wars and rumors of wars on all sides.

Narrow nationalism, expressing itself in racial hatred, and in a new made race for armaments, is driving international brotherhood into the background. Concerning public morals—things that were taboo a few years ago, such as public lotteries, and gambling, are becoming today legally respectable.

This strangeness is further revealed in the shattering of the finer traditions that have centered in American womanhood. The exploitation of the bodies and charms of our women, for purely commercial purposes is another regrettable sign of the times.

Present day conditions are akin to those in which civilizations have gone down. We seem to be living between an outworn past and a dimly discerned future. We are blundering along hoping to find a way out.

Our technocrats are prophets of gloom, and the world stage is in confusion, with the colored shirt actor in the limelight. It is generally conceded we are in a mess. Our trouble has arisen from the release of social and physical forces for which no adequate spiritual brakes have been provided.

However, bad as conditions may be, a casual review of history will justify us in claiming that the bottom of the trough of our wave is higher than the crest of the wave in other days. In other words, our worst is better than the best of yesterday.

Think of the moral conditions in the early centuries of the Christian Era. Hear the claim of Marcus Aurelius that slaves are animals. Read the accounts of the gladitorial contests in the reign of Emperor Trojan, some of them lasting four months with as many as ten thousand victims.

Listen to Jerome telling of a marriage in which the man was the twenty-third husband, and the woman the twenty-first wife. Surely this out-Renos Reno.

Into this situation came the early Christians with the Gospel, and their new standard of Christian ethics.

History records their victories.

The challenge to the church today is to help create a new conscience in the matter of public morals, and in social and political issues.

There are those who are continually reminding us that these days are crucial days. If that be true then the church ought to be alert, for it is her day.

The church is the custodian of the Gospel and the Gospel is at home in crises.

It was a crises in Eden that necessitated the Gospel, and a crisis on Calvary released it.

In periods of Crises the Gospel has been advanced, and the hour of its coronation will arrive in the greatest of all crises—the battle of Armageddon.

There is a new challenge in the realm of education. John Dewey said recently: "The schools are in need of a central purpose which will create new enthusiasm and devotion; which will unify and guide all our intellectual plans."

That central purpose is the objective of organized religion—namely, Christian character.

There is a new challenge in the realm of industry. The motive of capital—individual profits, is being accepted as being unchristian; while the mechanical levelling processes of the labor union are being regarded as unscriptural.

There is a new challenge in the changing liquor situation. An apprehensive and increasingly disgusted people is reflected in the turn of the tide toward temperance and prohibition.

For nearly three years, about four hundred of the leading minds of Christendom collaborated in a study of present day world conditions, and submitted their voluminous findings to the Conference on Life and Work that met at Oxford, England, last July. In their findings they did four things:

First, they faced the facts. They recounted the chaos and disintegration, injustice, fear, cynicisms, pessimism and war, found in the world today.

Second, they confessed the cause—sin; and did not hesitate to blame the church for her failure.

Third, they gave as the reason the organization of life on a secularistic and humanistic basis, apart from the divine will.

Fourth, they proclaimed the remedy—the acceptance of Christ as Saviour and Lord.

WORLD LEADERSHIP

(Continued from first page)

ignores. Put these standards along side of Daniel 7;14, Matt. 28;18, Jno. 5;27, Eph. 1;21, Phil. 2;9, 1 Peter 3;22, or Rev. 1;5 and 17;14 and 19;16 and which banner are you prepared to follow?

It almost seems that the prediction made by Abraham Kuyper thirty-five years ago, that the true Protestant would be driven into the same camp as Rome for mutual defense against Modernism has come true. There was fifty years ago an Indian chief who bore the name Man-afraid-of-his-face. If this Oxford deliverance concerning the relations of the civil to the divine authority, is the final word which it can utter as to social Christianity, we suggest that it adopt this old Indian's name as descriptive in a sub-title for the newly organized Federal Council of the World's Protestant Churches.

When that great movement to assert the authority of Christ predicted in Rev. 18;1 begins, the declaration then will be that "He is Lord of Lords and King of Kings"; "the suzerain of the kings of the earth." The leadership that the world needs today is one that boldly proclaims this vital fact. No ancient theism is sufficient for the present world struggle.